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6-21-1962

### June 21, 1962

Arkansas Baptist State Convention

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*Arkansas Baptist*  
newsmagazine

JUNE 21, 1962

**As the editors saw it** (See page 10)





*'Dearly beloved...'*

**European seminary graduates eight**

TWO men, one of them graduating summa cum laude, received the bachelor of divinity degree from the international Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, at commencement exercises April 27. Six other persons were awarded diplomas. The graduates represent five European countries.


Present for the service were a number of former students, who had gathered for the seminary's first alumni conference.



**OUTREACH OF SOUTHERN BAPTISTS**—The newest areas of Southern Baptist growth are represented by messengers from Hawaii, Alaska, and the Northeastern states at the SBC Home Mission Board reception in San Francisco. They are, from left, Charles Mullins of Hawaii, pastor of the Waianae Baptist Church; Mrs. Sue Saito of Hawaii, executive secretary of the WMU; L. A. Watson of Anchorage, Alaska, executive secretary of the Alaska Baptist Convention, and Elmer Sizemore of New York City, area missionary for the Northeastern states.



**EDUCATION DIRECTORS ELECT**—Allen Graves, (left) Southern Seminary, Louisville, was elected president of the Religious Education Conference when the organization met in San Francisco. Other officers were, from l. to r., vice presidents, for seminary, Clifford Ingle of Midwestern Seminary, Kansas City; for field workers, Howard Halsell, Sunday school secretary for Kansas, Wichita; for churches, Mark Short, First Church, Nashville; and Miss Gracie Knowlton, secretary-treasurer, Southwestern Seminary, Ft. Worth.



**ARKANSAS BAPTIST NEWSMAGAZINE**

**ARKANSAS'S LARGEST RELIGIOUS WEEKLY**

401 WEST CAPITOL  
LITTLE ROCK, ARKANSAS

Official Publication of the  
Arkansas Baptist State Convention

ERWIN L. McDONALD, Litt.D.	Editor
MRS. E. F. STOKES	Associate Editor
J. I. COSSEY	Field Representative
MRS. HARRY GIBERSON	Secretary to Editor
MRS. WELDON TAYLOR	Mail Clerk

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Abbreviations used in crediting news items:  
BP Baptist Press; CB church bulletin; DP Daily press; EP Evangelical Press.

JUNE 21, 1962      VOLUME 61, NUMBER 25



# Lack of compassion scored in address to WMU conferees

By ORVILLE SCOTT

SAN FRANCISCO, June 5 (BP)—A whopping foreign missions offering goal of almost \$11 million and the scoring of Christians' lack of conviction in witnessing highlighted the 1962 meeting of the Southern Baptist Woman's Missionary Union here.

The Lottie Moon Christmas Offering for Foreign Missions, which totaled only \$3,000 when it was first taken in 1888, will have a goal of \$10,700,000 this year.

Taken each year in the 32,000 Southern Baptist churches, the offering is used to provide buildings and equipment for almost 1,600 missionaries in more than 45 countries. Last year's total contributions were well over \$9,000,000.

More than 6,000 women and a sprinkling of men attended the two-day meeting.

Jack Combs of Fresno, director of language missions for Southern Baptists in California, rapped Christians' lack of concern in witnessing to Roman Catholics.

Combs said Catholics are losing ground because of mixed marriages in which Catholics lose more people than they gain, anti-clerical attitudes toward priests who seek too much power over parishioners, and the preaching of the Gospel by evangelicals.

Evangelical groups are losing too, Combs said. He cited tradition, schools and the power, the beautiful form and ceremony of the Roman Catholic Church as factors boosting numerical gains of Catholics.

In addition, most of the 1,500,000 immigrants coming into the United States each year are largely from Catholic countries, and the birth rate among nationalities predominantly Catholic is higher.

## 'Most neglected virtue'

Further emphasis was placed upon the lack of compassion by

Mrs. Claude H. Rhea Jr. of New Orleans who called it "the most neglected virtue of Christian growth."

"Too many Christians seem blissfully unaware of anybody's need but their own and with unseeing eyes 'sleep-walk' through their daily Christian lives," she said.

Mrs. Rhea, whose husband is dean of music at New Orleans Baptist Theological Seminary, spoke at each session of the woman's auxiliary to the Southern Baptist Convention. She accented the need of Southern Baptists to constantly refresh their lives with the remembered joy of their salvation.

"Many 20th Century Americans scoff at God's simple plan of salvation and many Christians minimize the significance of their

salvation experience and forget that it is the most important thing spiritually which ever happened to them," Mrs. Rhea told the women.

Dr. J. Edwin Low, medical missionary to Nigeria, urged a spiritual breakthrough in Africa while time lasts.

Calling Nigeria, where Southern Baptists have 220 missionaries, a key nation in Africa, he said future generations of Africans could believe on Christ through the present generation of Nigerian Christians.

## Missionaries from Africa

"More and more Nigerians are going outside their own country to preach Christ," Dr. Low said. "There is a steady increase in the number of churches and preaching points, but among 40 million people, our churches are few."

Americans cannot imagine the darkness and misery that engulfs much of the world, the medical missionary said.

"We think of disease but not of cities of 30,000 with no doctor or hospital; we talk of spiritual

(Continued on page 13)



WMU LEADERS THANK OPERA STAR—Irene Jordan, left, Metropolitan opera star, received the thanks of Woman's Missionary Union leaders, Mrs. R. L. Mathis, center, president, and Miss Alma Hunt, executive secretary, for the singer's part on the WMU program in San Francisco.



## Retrospect and prospect

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

**I**N retrospect how shall we regard the recent sessions of the Southern Baptist Convention? The Convention faced vital issues. It positioned itself as to its continuing faith in the Bible. It cited no institutions or individuals. It refused to act as a censor. But it courteously requested its agencies to continue to operate within the context of its expressed faith, leaving each one free to determine its course of action within that framework. It referred some vital matters to the Executive Committee for study and recommendation to the 1963 session of the Convention. It appointed a committee to study the 1925 statement of "The Baptist Faith and Message" and to bring its report to the 1963 session.



DR. HOBBS

And now, what of the prospect? The debating is past. The Convention has spoken. It now remains for us to act in that light. And as we act let us do so together in Christian love as we give ourselves unreservedly to the great task which God has placed in our hands. As we do so let us pray without ceasing.

Let us pray for our agencies as they implement the broad policies and programs of our Convention. Let us pray for the committee appointed to study the statement of "The Baptist Faith and Message." Let us pray for the Committee on Theological Education as it studies the programs of our theological institutions in preparation of that section of *The Operations Manual* dealing with our institutions.

I am grateful beyond words for your trust as expressed in electing me for a second term as your president. I pledge you my best. But my best is not enough. As we face the future one can but exclaim, "Who is sufficient for these things?" Only in Christ may any of us be sufficient. Decisions affecting our Convention for a generation may well be made during the next eleven months. We must make not our decisions, but His. May our prayer ever be that of our Lord, "... not as I will, but as thou wilt."

For each of us I would paraphrase the words of the apostle Paul: "Brethren, let us not count ourselves to have apprehended: but this one thing let us do, forgetting those things which are behind, and reaching forth unto those things which are before, let us press toward the mark of the prize of the high calling of God in Christ Jesus."

## Arkansas churches, attention.

**B**E sure your church has provided for its pastor to be protected by the Annuity Board of the Southern Baptist Convention. Through this board you can help your pastor to have a pension when he reaches retirement age and can provide disability income for him in the event of his disability, and income for his widow should he die before reaching retirement age.

The amount that must be paid to the Annuity Board for this protection is 10% of the pastor's salary up to \$4,000 per year. In addition to the cash salary, when a pastor lives in a home provided by the church, 15% of his cash salary can be added to his salary in determining the salary on which the retirement assessment is paid. Needless to say, the higher the salary on which payments are made and the longer the period a pastor is covered, the greater will be the payments made to him or his widow, upon his retirement or death.

Suppose a pastor's salary is \$3,600 plus a home. Fifteen percent of the cash salary, in this case, would be \$540, giving the pastor a total income of \$4,140 and making the pastor eligible for the church to pay on the maximum, \$4,000.

Through a special action recently by the Annuity Board, any pastor coming into the board's Southern Baptist Protection Plan before Jan. 1 will not be penalized for lack of participation up to this time. After Jan. 1, the penalty for delayed participation will again apply.

Pastors should feel no hesitancy in leading their churches to join in the Annuity Board plan, for there is no way they can be covered except the church vote to participate. And this is not a personal matter involving one particular pastor, but all pastors.

As of May 1, 446 Arkansas churches out of 900 eligible were participating. This leaves Arkansas at the bottom among the states affiliated with the Southern Baptist Convention. Let's do something to correct this. Contact Dr. T. K. Rucker, Baptist Building, 401 West Capitol Ave., Little Rock, Annuity Board field representative, for further details.—ELM



'Hope of a tree'

WE have a new arrival at our house—a banana shoot about a foot high. Discovery of the newcomer was one of my



ERWIN L.

rewards for cutting the grass on our lawn the other day, after being gone more than a week for the San Francisco Convention. (Sure is easy to spoil a wife these days. If a husband ever mows the yard once, that's his job from then on! But wives make awful

good supervisors. They can call your attention to the corners you miss and hand you the grass snippers and tell you just where to trim, around the posts and the trees!) More and more you see banana plants growing in Arkansas yards. This is too far north from their native soil for them to produce bananas, except through an occasional freak crop. That makes them all the more interesting as ornaments.

We were attracted to a yardful of this tropical beauty a few years ago at a nearby neighbor's, here on the edge of Lakewood. When the neighbor learned of our interest, he gave us some to set out in our own yard. We have been in the banana-growing business now for three seasons, with two plants, a tall one and a shorter one, which we have been setting out each spring in one big hill.

The first two seasons, we set the plants at the foot of the hill, in our back yard, but this year we have made a place for them in a corner of the front yard, where they can be seen by more people. They got off to a late start this year, with the unseasonal cold weather of early spring, but they are doing all right now. The taller plant is 10 or 12 feet high and has several giant leaves. It is from this "tree," apparently, that the new plant has sprung.

We were beginning to worry about the future of our banana plants, for we had been told that it takes a plant three years to produce one bunch of bananas, where it can grow uninterrupted, and that each plant produces but one bunch. Although we never expect fruit, since we have to dig the plants up when winter comes and store their stalks till spring, we did want to go on having some around. Now we have new hopes.

Plants, as people, grow old and eventually pass off the scene. But there is always a new generation springing from the old.

Whether the new generation is represented by a new banana plant or a child, we can see the loving hand of our Creator. And there is nothing quite like your own grandchild, since it comes from such good stock!

*Erwin L. McDonald*

Letters to the Editor

THE PEOPLE SPEAK

We do not carry in these columns any unsigned letters. If you have a letter you wish to be considered for publication but you do not want your name to be published with the letter, sign the letter, with your correct name and address, but indicate your name is not to be published. We will honor your request. But we must know the identity and address of each writer.—The Editors

Progress in Texas

I HAVE never been a publicity seeker but I thought that our friends in Arkansas might be interested in our progress here. I came to this pastorate from Grand Avenue in Ft. Smith and preached in revivals in a number of Arkansas churches.

We recently entered a new sanctuary which will seat 1,626 people. The Sunday School enrollment is 2,000 and our attendance is now running 1100-1200. Total value of our buildings and grounds is about \$1,200,000. I am now privileged to serve as moderator of the Dallas Baptist Association.

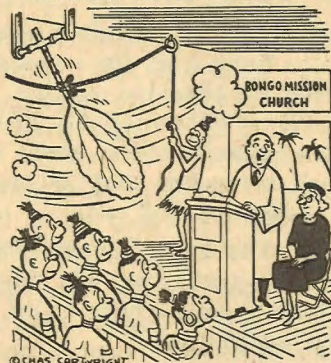
I believe the Arkansas Baptist has improved tremendously under your leadership. Keep up the good work. — W. Lloyd Cloud, Pastor, First Church, Richardson, Texas

Jordans to Warren

I WILL greatly appreciate it if you can find room in your excellent paper to put my new address. (I think I might have some friends who'd like to know my address.)

We are moving from 304 Cherry, Arkadelphia, to Route 1, Warren—T. H. Jordan

Church Chuckles by CARTWRIGHT



"Notice how business has picked up since we installed air conditioning?"

'Of utmost necessity'

I WANT to begin a subscription to the Arkansas Baptist. . . I've seen many state Baptist papers, but for clarity, format, and readability, I prefer the Arkansas Baptist. The work you and your staff are doing is a real credit to the denomination. I sincerely hope that the forthright confrontal of controversial issues with sound, sensible analyses will continue to be voiced through your editorials. At such a time in our denominational life, this is of utmost necessity. — Jennings Partin, 2316 Lexington Road, Louisville, Ky.

Let's stand true

AS A Baptist layman who has known the Lord since childhood, and who was taught the Holy Scriptures almost from birth, and whose experiences throughout the years in the work of the Lord have been many and varied, I am humbly grateful to God for those of His people who were willing at San Francisco to stand up and be counted among those who believe everything the Bible says.

How often I have had the privilege of using my Bible as I have sought to work with the Holy Spirit to develop an adequate concept of sin in the mind and heart of some lost sinner. (So many lost people know so little of what sin really is until the Spirit of God makes them to know, through His word.) And how often I have taken the lost sinner to the story of Adam and Eve and of their transgression of God's commandment by eating of the forbidden fruit. How often, after reviewing this story, I have asked the sinner, "What is sin?" And the answer has come from the lips of one who was lost, "Sin is disobeying God."

God blesses the story of Adam and Eve in His outreach through His people for those who are lost. I do not believe that God would bless something that is not true. I believe that it was a man (neither an allegory nor a symbol) that God formed "of the dust of the ground, and breathed into his nostrils the breath of life; and man (not an allegory, not a symbol) became a living soul" (Gen. 2:7).

I believe further that "as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22).

I will not follow any man who does not believe the Bible. Neither will I accept as true anything that he says or that he writes on any subject.

May God help all of His people to stand true to His word; for, "if the foundations be destroyed, what can the righteous do?" (Psalm 11:3).

As for me and my house, we are going to stay by the Old Book! — Nelson Tull, Secretary, Brotherhood Department, Arkansas Baptist State Convention



## Etiquette is 'how you behave'

By MRS. J. H. STREET

"The person who is liked best is one who observes common courtesies."—Clyde M. Narramore

"A thoughtful person is always popular."—Norton H. Jonathan

**QUESTION:** "They say the correct know-how for every situation is essential to successful dating. How is such knowledge acquired?"

**ANSWER:** Etiquette is "how you behave every day of your life."

Acquiring good manners, skill in the art of gracious living, comes in a three-way package: (1) reading (2) observation (3) practice.

The key to success is contained in this simple phrase: courtesy and consideration for others, and respect for yourself.

Boys do prefer girls who are poised in every situation, girls in whom they can take pride. Girls are happier with boys who are "smooth," who give them a feeling of security by their ability to do the right thing in every circumstance.

It is important for you to be familiar with basic rules. These you can find in books on etiquette, available in whatever library you are near. It will be fun and profit for you to spend a portion of your summer reading time checking with Amy Vanderbilt, Norton Hughes Jonathan, Walter Hoving, and others who know. Choose a book of recent copyright for your browsing. Many of the old rules of etiquette went out when streamlined ways came in. Naturalness and unpretentious simplicity set the tone for today's society.

Here are a few basics:

Make your acceptance of dates cordial and forthright.

If one whom you do not care to date calls you, be courteous and friendly, give a reason for not accepting his invitation. A series of two or three "so-sorry" responses will indicate to an intelligent

young man that he should look elsewhere for his dates.

Wait inside your home for your date. He will come to your door. Invite him in and introduce him to your family.

Key to introductions: present men to women; average folk to VIP's; younger to older.

One who blows the horn and waits for you to join him in the car loudly advertises the fact that he is very sub-adult.

The escort walks on the outside of the street, even when he is accompanying two girls.

The girl always goes first, upon entering church, concert hall, theatre, or what-have-you. Where there is an usher, she follows him. Where there is no usher, the girl still goes first to the seat of her choice, her escort following. (Strictly personal: I still prefer the escort's leading the way down the aisle to the row or pew, and then standing aside to let his lady be seated first. But 'tis a trivial matter and I certainly would not quibble with instigators of the modern trend.)

Always the escort opens the door for the girl—car or otherwise. Wait for him to do this courtesy.

More about automobile etiquette: cars are to be used for transportation, not for roadside parking. Ann Landers says the majority of teenagers who write to her about their intimacies confess that the trouble started in a parked car.

When the transportation is by bus, the escort descends first so that he may lend a hand to his date as she descends.

Have no fears about dining out, no matter how formal the occasion.

Certain timeless principles will guide you: begin at the outside of the silver arrangement and work toward your plate; follow your hostess' procedure. The "rest" position for your knife and fork: crossed on the plate, with the fork over the knife, prongs down. The "finished" position: knife and fork, side by side, both points about the middle of your plate, prongs down, blade of knife facing the fork.

It is restaurant etiquette for the girl to indicate to her escort her choice of menu. He then communicates her desires and his to the waitress or waiter. (But don't discard him as undesirable if he overlooks this nicety! Have one of those cleverly-written, witty books on etiquette lying around in your living room. Spend some of your next dating time with him reading the book together "just for fun.")

There is no place within the framework of good manners for loud talking and noisy laughter. There is always a magnetic charm about soft, but distinctly audible tones in conversation and genuine, musical, but unobtrusive laughter.

Kindness of attitude and confident serenity in bearing are definite qualities of refinement and good manners.

Someone said of Emily Post (*Truly Emily Post*), "No wonder people love her. She always makes them love themselves."

When you find yourself in a state of affairs where you do not know the correct thing to do, use your common sense and do the thing that puts you and others at ease.

"What is the test of good manners? It is being able to put up pleasantly with bad ones."

"How blest are those of a gentle spirit;

"they shall have the earth for their possession" (Matthew 5:5 NEB).

Read, observe, practice!

*Rosalind Street*

[Mail should be addressed to Mrs. Street at No. 3 Fairmont, Little Rock, Ark.]



# Arkansas All Over

## Jackson to Jonesboro

REV. Gerald Jackson has resigned the pastorate of First Baptist Penn Memorial Church, Eureka Springs, to accept a call from Philadelphia Church, Jonesboro. Mr. Jackson is a graduate of Ouachita College and Southwestern Seminary.

The Pulpit Committee, Carl Huddleston, chairman, of Penn Memorial Church, is seeking contacts which might bring them in touch with a prospective pastor.

## Deacons ordained

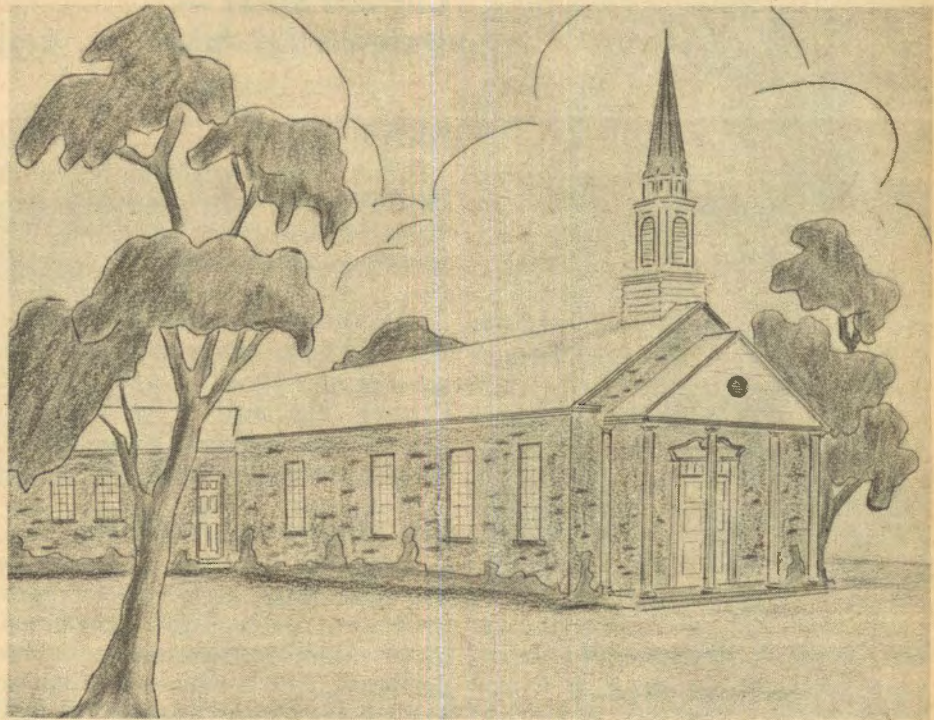
FIRST Church, Monticello, ordained four new deacons May 27. They are Curtis L. Attwood, Harry Crossett, Jerry T. Davis, and Marlin E. Leavell.

Ministers and ordained deacons of the churches of Bartholomew Association composed the ordaining council with Rev. Jeff P. Cheatham Jr., pastor of First Church, serving as moderator. Following the evening worship services, members of their church honored the new deacons and their wives with a reception in the banquet room of the church.

## Revivals

FIRST Church, Springdale, Burton A. Miley, pastor; youth-led revival, July 8-15 with Rev. Carroll Caldwell, pastor, First Church, Clarksville, evangelist.

COOK Street Mission of Immanuel Church, El Dorado, began a "summer of evangelism" with an open house at the mission Sunday, June 17, at 2:30 p.m. at which Rev. Jesse Reed, state director of Evangelism, was speaker. A revival meeting, with Rev. Paul Ragland preaching, began that night. Rev. Bill Smith is pastor at Cook Street and Rev. David E. Railey is pastor of Immanuel.—CB



*THE NEW Southern Colonial building of First Church, Murfreesboro, contains both the sanctuary and educational space. It will be dedicated July 1.*

## First, Murfreesboro, new building

FIRST Church, Murfreesboro, Rev. Troy Carroll, Jr., pastor, will dedicate its newly completed church building in special services Sunday, July 1.

Construction of the building began in November, 1961, with Walter Dickey, local contractor, supervising under the direction of the Building Committee. Total cost of the construction, including furnishing, heating and air-conditioning, is approximately \$70,000.

Adapted from plans obtained from the Department of Church Architecture of the Sunday School Board, the Southern Colonial structure of red brick houses both sanctuary and educational space. The contemporary interior of the sanctuary is finished in laminate wood arches and Philippine mahogany panelling.

The new church property was purchased in the fall of 1958 for \$4,500. A study was then made of church plans and needs. In March, 1959, with a balance of approxi-

mately \$1,200 the Building Fund Campaign was launched. By the fall of 1961 the church had a balance totaling between one-third and one-half the building construction cost.

## DeWayne Moore resigns

DeWAYNE Moore has resigned, effective June 11, as pastor of Trinity Church, El Dorado, to accept the pastorate of Meadow Lane Baptist Church, Arlington, Tex.

He has been pastor of Trinity Church for the past three years, coming there from Plato Baptist Church, Duncan, Okla. in April, 1959.

During his pastorate at Trinity a \$78,000 brick sanctuary was constructed. Mr. Moore was one of the pastors participating in the Scotland Evangelistic Crusade in April, 1961. Mrs. Moore has served for the past year as Mission Study Director for the Liberty Association WMU.





GARLAND A. MORRISON

**Garland A. Morrison to Hot Springs church**

REV. Garland A. Morrison, pastor of First Church, Bigelow, has resigned to accept the pastorate of Grand Avenue Church, Hot Springs.

Mr. Morrison was a 1955 graduate of Fayetteville High School and attended Hardin-Simmons University, Abilene, Tex.

During his pastorate at Bigelow the average Sunday School and Training Union attendance doubled, the budget was tripled, new educational space was added and a six-room parsonage built. The church had 48 additions by baptism and 13 by letter.

In the Conway-Perry Association, he served as chairman of the Executive Board, treasurer of the association, stewardship chairman and Vacation Bible School superintendent.

Mrs. Morrison is the former Donna Johnson, of Fayetteville.

**Petty to Prairie Grove**

PETER L. Petty has resigned the pastorate of First Church, Vandervoort, in Ouachita Association. He has accepted the call to First Church, Prairie Grove, in Washington-Madison Association.

Mr. and Mrs. Petty and two daughters, Ruth Helen and Ronita, moved into the parsonage, which has just been completed, on May 26.

**Current River — Gainesville Assn.**

By Dale Maddux

**NEW PASTORS**

TRAVIS Simpson, Southern Baptist College, Walnut Ridge, has accepted the work at Pettit Church, near Pocahontas.

JIM Whitlock resigned as pastor of Peach Orchard Church to become pastor of Witt's Chapel Church, Maynard. The Maynard Church has received six new members in recent weeks.

**VACATION BIBLE SCHOOL**

SHILOH-Clay Co. conducted a 5-day VBS with a total enrollment of 41 and an average attendance of 37. Charles Patterson was the principal. Mark Ferges is preaching for the Shiloh Church.

GREENWAY, First, conducted an eight-day VBS with a total enrollment of 52 and an average attendance of 41. Mrs. J. B. Millikin was the principal. J. B. Millikin is the pastor. There were five professions of faith during the school.

**Perfect record**

LINDA Lancaster, a 12-year-old Junior, was recognized at the morning service Sunday, June 3, for having completed an eight-year perfect attendance record in Sunday School.



MISS LANCASTER

Linda is the daughter of Mr. and Mrs. Dalton Lancaster, active members of First Church, Parkin. LeRoy Taylor is Sunday School Superintendent. Rev. Ray Y. Langley is pastor.

ARKANSAS added two church libraries in April: First Missionary Church, Cave City, Edgar N. Sutton, pastor, and Mrs. Allen Wilkerson, librarian; and First Church, Lead Hill, Troy Eoff, pastor, and Mrs. Dean Pruett, librarian.



HAROLD COOK

**New pastor for Parkview, El Dorado**

REV. Harold Cook accepted the pastorate of Parkview Church, El Dorado, effective June 1. For the past seven years he has served as pastor of Brownsville Church in West Monroe, La.

A native of Ruston, La., Mr. Cook attended New Orleans Seminary. Mr. and Mrs. Cook have three sons, Jerry Harold, Carroll Edward and Darrell Wayne.

**Missionary notes**

REV. Lowell E. Ledford, Southern Baptist missionary to Peru, received the master of religious education degree from Southwestern Seminary, Ft. Worth, Tex., on May 19. Now on furlough, Mr. Ledford may be addressed at 4921 Lubbock Ave., Ft. Worth 15. He is a native of Conway, Ark.

NANCY Ellen, fourth daughter of Rev. and Mrs. Van Gladen, Southern Baptist missionaries to Mexico, was born May 19. The Gladens' address is Avenida Correidora Oriente 1333, Torreon, Coahuila, Mexico. He is a native of Jack County, Texas; she is the former Alma Ruth Franks, of Lepanto, Ark.

SHARON Kay, second child and first daughter of Rev. and Mrs. Clarence A. Allison, Southern Baptist



tist missionaries to East Africa, was born May 8. The Allison's address is Box 2731, Dar es Salaam, Tanganyika, East Africa. He is a native of Walnut Ridge, Ark.; she is the former Alta Brasell, of Monroe, La.

MISS Amanda Tinkle, Southern Baptist missionary nurse, left for Nigeria on June 5 after furlough in the States. She may be addressed at Baptist Health Service, Ogbomoso, Nigeria, West Africa. She is a native of Benton, Ark.

REV. and Mrs. William H. Berry, Southern Baptist missionaries to Brazil for 40 years, left their field June 7 for a furlough preceding retirement. They may be addressed, c-o Mrs. Donald Crews, Box 212, Rt. 1, Lepanto, Ark. Both are natives of Arkansas, he of Magazine and she, the former Olga Oliver, of Paris.

MISS Josephine Scaggs, Southern Baptist missionary to Nigeria, underwent surgery at Baylor University Medical Center, Dallas, Tex., on June 6, having come to the States on medical leave a few days earlier. Miss Scaggs is a native of Stigler, Okla.

R. C. PARKS, father of Dr. R. Keith Parks, Southern Baptist missionary to Indonesia, died June 11 in Danville, Ark. Missionary Parks, native of Memphis, Tex., may be addressed at Djl. Pandanaran 136, Semarang, Java, Indonesia.

REV. and Mrs. Ernest L. Hollaway, Jr., Southern Baptist missionaries who have been on furlough in the States, left for Japan on June 13. Their address is 356 2-chome, Nishi Okubo, Shinjuku, Tokyo, Japan. Mr. Hollaway, associate secretary of the Sunday School department of the Japan Baptist Convention, is a native of Corning, Ark.; Mrs. Hollaway is the former Ida Nelle Daily, of Arkadelphia, Ark.

## Flanders leaves Furman for pulpit in Texas

WACO, Texas—Dr. Henry Jackson Flanders, Jr., professor and chairman of department of religion and chaplain of Furman University, Greenville, S. C., has been elected pastor of First Church, Waco, upon the unanimous recommendation of the pulpit nominating committee. He will assume his residence in Waco in August, a year following the resignation of Dr. Harold E. Lindsey, who resigned to become superintendent of evangelism for the South Carolina Baptist Convention.



Dr. Flanders is a native of Little Rock, Ark., was graduated from Little Rock High School, received the B.A. degree from Baylor University in 1943, and is permanent president of that class. He later attended Southern Seminary, Louisville, Ky., from which he received his Th.D. degree in 1950.

Mrs. Flanders was Miss Tommie Lou Pardew, of Jonesboro, Ark., and the couple have two children, a daughter, Janet, 14, and a son, Jack III, 11.

During his residence at Baylor, Dr. Flanders was president of the Baylor Chamber of Commerce (a student organization), president of the university's first Honor Council, and was listed in Who's Who in American Colleges and Universities.

Following his graduation, Dr.

Flanders entered the U. S. Air Force in World War II, became a fighter-bomber pilot, and served two years and flew 50 missions in a P-47 in France and Germany.

While a student in the seminary at Louisville, the young minister served as pastor of the Heltonville Baptist Church, Heltonville, Ind., and the Indian Fork Baptist Church at Bagdad, Ky.

During his 12-year association with Furman University, Dr. Flanders has served as interim pastor to more than 20 Baptist churches in South Carolina. He is a member of the Society of Biblical Literature and Exegesis, National Association of Biblical Instructors, American Association of University Professors, Greenville Rotary Club, and Western South Carolina Torch Club. He is listed in the Directory of American Scholars, Who's Who in South and Southwest, is past president of the Association of Professors of Religion, member, Board of Directors, South Carolina Christian Council, and was recently appointed by the governor of South Carolina to the Greenville County Board of Mental Health.

For several years the professor has given a weekly interpretation of the Uniform Sunday School lesson under the topic, "Lessons for Living," on Television Station WFBC-TV, Greenville, with two colleagues. He has recently completed a textbook on the Old Testament entitled *People of the Covenant*, to be published by Ronald Press, early in 1963.

### New Arkansas Baptist subscribers

Church	Association	Pastor
New budget after free trial:		
Alexander, First	Pulaski	Wallace A. Ely
Rehobeth, Poplar Grove	Arkansas Valley	Jeffery Kelley
Three month free, new church		
Pottsville, First	Dardanelle-Russellville	Herman Hurd
One month free trial:		
Shiloh, Hamburg	Ashley County	Clifton Howie
New budget after 3 months free new church:		
Center Ridge, Heber Springs	Little Red River	Pastorless
Trinity, Searcy	Calvary	Harold Stephens



# As the editors saw it

By THE EDITOR

ADVANCE copies of editorials of Baptist state editors appraising the San Francisco Convention, supplied to the editor of the *Arkansas Baptist News-magazine* at his request, reveals that the editors were in agreement on certain aspects of the recent Southern Baptist conclave, and, as was to be expected, in disagreement on other aspects.

Convention President H. H. Hobbs received the hearty and unanimous plaudits of the editors. Typical of the posies were those presented by Editor Leo Macon, of *The Alabama Baptist*, official Baptist weekly in Dr. Hobbs' native state:

"The President's address . . . was a masterful statement of the problem [theological], in which he made a fair presentation of Baptist freedoms and their age-long adherence to the Bible as the trustworthy source of our authority for what we believe and practice. He was enthusiastically applauded and a standing ovation was tendered him at the close of his speech. [Dr. Hobbs was also given a standing ovation at the opening of his speech, and again, upon his unanimous re-election.] We Baptists of Alabama can be justly proud of our native son for the leadership he is giving Southern Baptists in these times."

The editors also agreed on the wisdom of the convention's naming a special committee, composed of the various state convention presidents and headed by President Hobbs, to make a re-study during the ensuing year of the Southern Baptist Convention statement of faith adopted in 1925.

Said Dorothy Wood, of *The Baptist Digest* (Kansas): "We can be glad that the things which disturbed our people were brought out openly, and not hushed. The Executive Committee felt it was doing right to recommend the committee to study the Baptist faith and message. It is a good step. But to have stopped there would, it seems to us, have put a tight lid on a boiling pot, and resulted in a resounding blow-off later."

## The special committee

DESCRIBING the Executive Committee proposal for the special committee as "wise," James O. Duncan, editor of *Capital Baptist*, Washington, D. C., predicted that the committee "cannot produce anything too different from the statements already in the records," but concluded that "the setting up of the committee assured the messengers that the Executive Committee was concerned about the present theological crisis."

Most of the editors, all of whom voted for the K. Owen White motion to reaffirm our "faith in the

entire Bible as the authoritative, authentic, infallible Word of God," seem to feel this action was wholesome, or at least not harmful.

Editor John J. Hurt, of Georgia's *Christian Index*, saw the unanimous adoption of this motion and the adoption by over-whelming vote of a second motion by White "courteously requesting" action by trustees ("to remedy at once those situations where such views now threaten our historic position") as "harmless enough," and "as general as declaring love of mother and country." But he saw in the background that it was "a slap at Ralph H. Elliott for his *Message of Genesis*, Midwestern Seminary which has him on the faculty, and the Sunday School Board which published his book."

In agreement were the editors on the defeat by the convention of a proposal to direct the Sunday School Board to "withdraw" the Elliott book from sale.

"Freedom wins another round," wrote Gainer E. Bryan, Jr., editor of *The Maryland Baptist*, in commenting on the refusal of the Convention to ask for the banning of the Elliott book.

"This [action] means that Southern Baptists are still free to purchase and read a controversial book with which many of them cannot agree," continued Bryan. "It is most fortunate that this motion was defeated in a direct vote by the Convention because those who tried to get the book banned cannot now say they were denied the right to air their contention freely. . . . To have voted to ban the book would have been a disaster from which the convention might never have recovered because it would have nullified the Baptist principles of soul competency and the priesthood of believers. . . ."

Bryan linked together as "two giants" emerging from the convention: E. S. James, editor of the *Baptist Standard* (Texas), and President Hobbs—Hobbs "for his theological mastery and parliamentary objectivity, James for taking a stand that persuaded Southern Baptists not to ban a book."

"Looming in the background," continued Bryan, "was the hovering Presence of the Holy Spirit guiding mortal men to say and do things they had not intended."

## Hits at pre-judging

BRYAN stressed a point made or implied by a number of the editors:

When you speak and publish to Southern Baptists blanket charges that "there is liberalism in our



seminaries,' that 'such liberalism has destroyed other great denominations,' that a theological professor in one of our seminaries 'does not believe the Bible,' you create an emotional response in the masses of Southern Baptists that can only result in the pre-judging of a book before it is read and the creation of a mob psychology to lynch a professor."

The Maryland editor pointed an accusing finger at the Pastors' Conference, which held its annual two-day session ahead of the convention:

"More and more this pre-convention meeting is being used as a sounding board and a pep rally to generate sentiment for action in the convention proper. This year the incendiary remarks by J. Sidlow Baxter, a man unknown to 99 percent of the messengers before San Francisco, were a factor in fanning the flames that flared on the convention floor. The convention should be held first, beginning on Tuesday. Then the Pastors' Conference and other satellite meetings should be held the week-end following for those who care to remain."

Opinions varied as to the fortune or misfortune of having the 1962 Convention "happen" in San Francisco. Writes Editor L. H. Moore, in *The Illinois Baptist*:

"Some who were disgruntled at the convention action on the controversial issues and particularly by the overwhelming votes sustaining the conservative position of the convention charged that the convention was sectional, even regional, and that such majorities could only happen in California. It is my opinion that the convention action would have been the same in any section of the convention. It seems evident that someone is out of touch with Baptist thought down at the grass roots."

A similar view is expressed by Editor Joe T. Odle, in *The Baptist Record* (Miss.):

"We believe that this convention could have been held in St. Louis or Washington, in Miami or Houston, and the vote still would have been about the same. This action represented the very 'grass roots' of Southern Baptist life, and not a special area."

## West in the saddle?

**B**UT Georgia's Hurt begs to differ:

"The pioneer states of the West, plus a goodly number from such states as Texas and Oklahoma, were in the saddle. They were ready to declare for orthodoxy but without daring to spell it out. They wanted to slap down any accused of being off-center but without waiting to be sure of guilt. . . . *The Message of Genesis* is controversial. That we know. But, we do insist it is a crime to hang a man without reading his book. Only 4,000 copies were printed, all haven't been sold, and twice that many were voting here. We would guess only 10 percent of the messengers have read the book."

Referring to the high prices of San Francisco, Hurt said:

"Forget that century-old joke that 'Southern Baptists brought the Ten Commandments and a \$10 bill to the convention and didn't break either.' They broke the \$10 bills at breakfast, saw them vanish at lunch and then either went hungry or went back into their sock. The hotels wanted a week's rent for each day and \$2 to squeeze an orange and flip a couple of eggs. It was a lot for us from the Eastern seaboard to pay while those on the Western coast called the signals."

Says Editor C. R. Daley, of Kentucky's *Western Recorder*:

"Southern Baptists left San Francisco much closer together than when they arrived and no desire for a split in the convention was evident. Those who came, including an unusual number of reporters from over the nation to see a bloody fight among Baptists and a split, went away without seeing it. . . . What happened at this year's convention had to come and that it came without damaging divisiveness is to the credit of men who did not let deep convictions that differed become sources of harmful conflict. It was inevitable that the progressive trends among some Southern Baptists of the last few years would result in a reaction from others. We are a theologically conservative people and it is apparent we intend to remain so. We also like to voice our convictions and every few years we are heard on some matter. This reaction was strengthened by the meeting of the Convention in San Francisco. . . .

## Not for long time

"I T'S a good thing we went this year to California for the West will not likely get the Southern Baptist Convention again in a long time. The sectional complexion of this year's meeting along with San Francisco's gouging prices will make messengers think twice before planning to return to the West Coast."

A spirit of optimism, found in most of the editorials, was stated by Editor Marse Grant in North Carolina's *Biblical Recorder*:

"It was Dr. Ralph Elliott's book . . . that largely precipitated the discussion and subsequent action at San Francisco. We are of the opinion that this discussion reached its peak at San Francisco and will subside in the coming year. Not many people have read the book anyhow, it was revealed at San Francisco. Of 25 people questioned, only two had read it. . . .

"What the convention refused to do—ban Dr. Elliott's book—was perhaps its most important action. Determined forces were at work to reprimand both Dr. Elliott and the Sunday School Board, but by a 3-1 margin messengers turned back these efforts. Give Editor E. S. James of Texas credit for this wise move. Although he has been a critic of the book, he was man enough to stand before the convention and ask that the motion banning the book be

(Continued on page 12)



(Continued from page 11)

defeated. Without his strong speech, the motion would have passed unless we badly misjudged the mood of the convention at the moment. The convention was at its best in defeating this motion."

Writing on "What we learned at San Francisco," Editor Duncan of *Capital Baptist*, said: "We ought to hold the future conventions in central locations. One section of the country should not dominate any convention. If we continue to move all across the country to hold our meetings we may need to set the convention up on a representative basis with so many votes for each state, based on the number of Baptists in the individual states. We should not go to an area which is far from the center of our Baptist strength to air our differences."

## The California image

**B**UT, for California, Editor Duncan added: "The conservative groups that brought up the charges of liberalism were not, for the most part, local people, at least the leaders were not. We would not want any bad image reflected upon the local Baptists of California."

Expressing appreciation for the special committee to study the 1925 statement of faith, Editor Richard N. Owen, of *Baptist and Reflector* (Tenn.), writes:

"Certainly the Convention should not attempt the impossible of trying to make specific theological statements during hectic sessions allowing no time for mature calm deliberation. We should never forget that the convention is not a creed-making body. Yet it does need to give some guide lines to its institutions and agencies through an accepted consensus of beliefs most generally held. This in part will engage the prayerful Spirit-led thought of the special Committee of Twenty-five for the coming year. The convention will have to learn to depend more on such small deliberative groups to hammer out on the anvil of Truth any statement that will stand the test of time. In doing so the convention will not abandon its prerogative as it will hold its own approval or disapproval as a check on whatever the committee may formulate."

DR. and Mrs. John W. Shepard, Jr., Southern Baptist missionaries now on furlough from Japan, have moved to Camden, Ark. (address: 629 Chestnut St., S.W.); from Wake Forest, N.C., where he was visiting professor at Southeastern Baptist Theological Seminary. Dr. Shepard, son of missionaries, was born in Brazil; Mrs. Shepard, the former Jean Prince, was born in Chicago, Ill., but grew up in Arkansas.

Editor Jack Gritz, of the *Oklahoma Baptist Messenger*, who has taken a strong stand against Dr. Elliott and his book, sees the action at San Francisco as "pointing the direction in which the people called Southern Baptists are going to move." He feels that Southern Baptists as a people "are more united than ever before," declaring that the action at San Francisco "was a unifying factor which will bear fruit for many years to come."

"In effect," continues Editor Gritz, "the convention served notice to the world that it is going to keep on being what it has been, a fellowship of Bible-believing, Bible-loving people, united in essentials and allowing ample room for diversity of interpretation and opinion within a conservative theological framework but unwilling to embrace in any of its aspects the theological liberalism which has sapped the spiritual vitality of other denominations sounding the death note to their evangelistic zeal."

Editor J. Kelly Simmons of the *California Southern Baptist* writes of the San Francisco convention that "its moods, attitudes and actions were different from any ever witnessed by this writer, but we believe the purpose of God will be fulfilled through its actions, but more through its influence. The preaching was excellent, but perhaps with one or two exceptions will be short-lived in the memory of man. This is no fault of the preachers for they did their best and God honored it. The mood of the messengers was not for listening, but was one of anticipation of action and expression of attitude and conviction. . . . It is now time to major on common interests and stop trumpeting our differences."

And that, ladies and gentlemen, is a digest of all of the editorials we have received — a total of 12. And, most likely, this is a fair sampling or cross-section of Southern Baptist opinion and convictions on the issues before the San Francisco convention.

It is encouraging that the air apparently has been cleared and that God's rich blessing still rests upon us as a people, regardless, as one of the editors has said, "of our unworthiness." May we go down the days ahead in our new-found unity. And may it be a long, long time before we have to have another San Francisco.

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(Continued from page 3)

darkness, but we do not visualize cities where no churches are allowed to build within the city walls," he told the WMU ladies.

Mrs. R. L. Mathis of Waco, Tex., who was re-elected president of the WMU, said in her address that the missionary task will not be completed until the church of Jesus Christ is built in every land and every nation calls him Lord.

The need for Southern Baptist churches to adopt some of the 150,000 Cuban refugees who have fled to Miami, Fla., to escape the Communistic dictatorship in their homeland was stressed by John Haldeman, chairman of the executive committee of the Southern Baptist Convention.

**'Can't turn our backs'**

Haldeman said most of the refugees fly across the 90 miles of water to the United States, but he had seen mothers step from small boats carrying bodies of children who had died enroute.

"We cannot turn our back on these people in their hour of distress," Haldeman said. "Many of them are Baptists."

Haldeman said Southern Baptists' purpose is to provide a spiritual ministry to all those who come and to evangelize them, however priority must be given to meeting their immediate emergencies.

Churches throughout the Convention were urged to sponsor families and provide for them until they become resettled and merged into the community life.

"Most of the first refugees to come over were professional people," said Haldeman. "In Miami now there are 1,200 Cuban doctors."

The WMU messengers re-elected Mrs. Robert Fling of Seminole, Okla., as their recording secretary. WMU vice presidents are the presidents of the various state WMU organizations.

In other action, the WMU by-laws were changed to permit any WMU member to vote during a business session. Previously, the various states elected messengers in proportion to their WMU enrollment.



**PASTORS ELECT TEXAN**—Herschel Ford, left, pastor of First Church of El Paso, Tex., was elected president of the Pastors Conference in San Francisco. Officers elected with him were vice president, T. L. McSwain, pastor of Third Baptist Church in Owensboro, Ky., and secretary-treasurer, Robert N. Stapp, pastor of Cooper Baptist Church in Yuba City, Calif.

**Theological concern receives Pastors Conference emphasis**

By JIM NEWTON

SAN FRANCISCO (BP) — A deep concern for the theological future of Southern Baptists hovered over the Southern Baptist Pastors' Conference like a cloud of California smog.

Only a few speakers on the conference program clearly debated the issues of theological liberalism and conservatism, but nearly every major address at the meeting contained some reference to the tension facing the denomination.

The speakers presented different viewpoints, but nearly 4,000 Baptists attending the pastors' meeting on the traditionally conservative western half of the Convention left little doubt of their conservative leanings expressed through "amens" and obvious silence.

A standing ovation followed an address by J. Sidlow Baxter, former pastor from Scotland, who spoke five times.

A resounding "no" arose from the ministers when Baxter asked if Southern Baptists were going to succumb to the critical theology that caused evangelical Christianity in Britain to gradually shrivel

until it now scarcely exists.

"We Baptists always have been champions of the duty of private judgment, but liberty to interpret the Bible never meant liberty to discredit the Bible," Baxter said.

Earlier, silence filled the Masonic Memorial Temple when the former president of the pastors' conference, Roy McClain of Atlanta, Ga., offered a definition of liberalism. He said:

"If you mean a liberal is one who believes in fundamentalism but doesn't like the fundamentalist tag, one who is open-minded in the search for truth, one who knows he doesn't have all the answers but wants to make a contribution through intellectual study and research, then being a liberal is a great compliment."

**Revival the answer**

No matter what their viewpoints on the liberalism-conservatism debate, nearly all the speakers returned to one central theme as the answer to the problems facing the denomination—A Spirit-filled revival.

(Continued on page 14)



(Continued from page 13)

In a strong appeal for Baptists to lead a great world-wide spiritual revival, C. E. Autrey of Dallas, Tex., urged the pastors not to "drift with the tides, but to stand up and preach a stimulating gospel that comes to grips with the difficulties of the hour."

Other messages echoing the plea for a Christian missions offensive as the best defense against the spread of materialistic Communism were sounded by Elmo Scoggin, professor at Southeastern Baptist Theological Seminary in Wake Forest, N. C., and by C. C. Warren of Charlotte, N. C., chairman of the Southern Baptists' movement to start 30,000 new churches and missions by 1964.

In the meeting's opening address, Southern Baptist Convention President Herschel H. Hobbs of Oklahoma City urged the pastors to make the "Lordship of Christ" the center of their preaching, and not to depend on "gimmicks, gadgets, promotions and programs alone."

"Submission to the Lordship of Christ on the part of the messengers to this Convention will solve every problem which faces us," Hobbs said.

Two sermons by pastors Landrum P. Leavell of Gulfport, Miss.,

and Paul E. Roberts of Little Rock, Ark., sounded similar notes, pleading for great evangelistic revivals to sweep first through the local church and then throughout the world.

The difficulty of the task of winning the world to Christ was scored by two other conference speakers: Cal Guy, of Southwestern Seminary, Ft. Worth, Tex., and R. G. Lee, of Memphis, Tenn.

### Ford heads pastors

SAN FRANCISCO, June 4 (BP) — W. Herschel Ford, pastor of First Baptist Church, El Paso, Tex., was elected president of the Southern Baptist Pastors' Conference here Monday night.

In close balloting, Ford, also first vice president of the Southern Baptist Convention, defeated K. Owen White, pastor of First Baptist Church, Houston, Tex.

Other new officers are T. L. McSwain, pastor of Third Baptist Church, Owensboro, Ky., vice president, and Robert N. Stapp, pastor of Cooper Avenue Baptist Church, Yuba City, Calif., secretary-treasurer.

Outgoing president is Carl Bates, pastor of First Baptist Church, Charlotte, N. C.

The pastors conference, composed of about 25,000 ministers, is one of four religious meetings preceding the 105th session of the which started four days of activities Tuesday night in Civic Auditorium here.

### Summer missionaries

SOUTHWESTERN Seminary will send summer missionaries for the 13th consecutive year to the Bahama Islands. They will hold evangelistic meetings and Bible schools.

This year eight students have been selected. Mr. and Mrs. Lanny Curry, Lynn Hawkins, Denny Ma, Byron Banta, Betty Driver, Gayle Jones, and Betty Bridges departed June 5 for 10 weeks of missionary service. The Currys will act as sponsors.

More than 100 students have represented Southwestern on the Islands since Jack MacGorman and his wife sponsored the first group in 1950. Each of the Southwesterners is teamed with a Bahama national who attends the Bahama Institute.



**MINISTERS' WIVES ELECT**—Mrs. Dick Houston Hall (center) of Decatur, Ga., was elected president of the Ministers' Wives Conference at their annual meeting in San Francisco. Other officers are Mrs. Bob Simmons of Jackson, Miss., corresponding secretary (left) and Mrs. G. Avery Lee of New Orleans, La., secretary-treasurer (right). Not shown is Mrs. Theron Price of Kansas City, Mo., vice president.

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## COUNSELOR'S CORNER

By DR. R. LOFTON HUDSON

(Author of the new paper-back, *The Religion of a Sound Mind*, published by Broadman Press.)

### Preacher's kids disturb

**QUESTION:** We have a new minister who preaches good sermons but has two disobedient boys, ages two and five.



When the worship service is going on his wife sits on the back seats with them and they romp and cut up so that the whole congregation is disturbed. We have a nice big nursery in the basement but she won't take them down there. Shall we leave the church or what should we do about this problem?

**ANSWER:** The preacher's kids should stay in the nursery like everybody else's should. There must be something wrong here. Perhaps the preacher and his wife are having some conflicts.

No, I wouldn't leave the church. Have a committee of loving deacons to call on the preacher and find out what the trouble is. Make friends of the preacher's wife and see if you can get some clue as to the problem.

There must be some Christian way to attack this problem. Love and good common sense will find it. Patience will be needed too!

(Address all questions to Dr. Hudson, 116 West 47th Street, Kansas City 12, Missouri.)

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# The Bookshelf

## Baptist beliefs

Leading Little Ones to God, by Marian M. Schoolland, Eerdmans, 1962, \$3.95

The greatest responsibility of parents and teachers is to lead little ones to God. This book is written to help by providing early and continuous instruction in leading children to know who God is and what their relationship is to Him.

The Minister's Law Handbook, by G. Stanley Joslin, Chancel Press, 1962, \$4.95

Dr. Joslin, professor of law at Emory University, Atlanta, is a graduate of Cornell University and has the LL.B. degree from the University of Wisconsin Law School and the LL.M. from the University of Michigan Law School.

The minister today needs to have some knowledge of the law for his own direction and to equip him to serve as counselor. Questions are answered here on many of the legal aspects of engagement, marriage, adoption, property, and wills.

Christ and Crisis, by Charles Malik, Eerdmans, 1962, \$3

Dr. Malik, the former president of the General Assembly of the United Nations and a devout Christian layman, sets as his purpose for this little book, "to articulate, under certain limitations and in the diverse perspectives of the moment, the wrestling of actual, existing, living, poor man with the devil who is relentlessly trying to pull him down to utter nothingness, a wrestling nevertheless carried out in the presence and with the power of God who created actual, existing, living, poor man out of sheer nothingness, and who, for some mysterious reason, has not yet willed to obliterate the devil to absolute nothingness. . . ."

God Is Where You Are, by Alan Walker, Eerdmans, 1962, \$2

One of Eerdmans' "Preaching for Today" series, this book features the preaching of "Australia's most renowned preacher." Dr. Walker is well known in America and in Britain for penetrating, incisive preaching.

He writes of a new interest in religion around the world, "a new awareness of God." But he shows in his opening sermon, "Religion or Jesus Christ," that "religion" is not enough. Jesus Christ is necessary, for only through Him can man come to God. He affirms that God comes to us through Jesus Christ "precisely where we are—in our hours of happiness, in our times of sin, in our moments of sorrow."

# HADES

By HERSCHEL H. HOBBS

President, Southern Baptist Convention

First Baptist Church, Oklahoma City, Oklahoma

UNFORTUNATELY the King James Version, with one exception (I Cor. 15:55), translates "Hades" with the word "hell," thus creating confusion as to its meaning. The Revised Version renders it as "Hades."



DR. HOBBS

"Hades" is the Greek equivalent of the Hebrew "Sheol," and it is so rendered in the Septuagint (Greek version of the Old Testament) with one exception. In II Samuel 22:6 it is translated by *thanatos*, death.

"Hades" means "the abode of the dead," with no specific reference to the spiritual condition of those who enter therein. This latter is shown in the context (Luke 16:22ff.). In the New Testament the word *Gehenna* is used for the idea of "hell" or a place of punishment (See next week's column.) "Hades" appears eleven times in the New Testament. An examination of each usage is in order for a proper understanding of the word.

Matthew 11:23 and Luke 10:15 mean that Capernaum shall die or enter into the realm of the dead or *Hades*. The reference to Chorazin, etc., and judgment (Matt. 11:21-22) more likely speaks of the inhabitants thereof being punished in *Gehenna*. Matthew 16:18 literally reads "... the gates of the realm of the dead [*Hades*] shall not have strength against" the church. "Gates" here are to keep the dead in, not the living out. They shall not be able to keep the Christians in. It is a promise of the resurrection out of the realm of the dead. This is the thought of I Corinthians 15:55 where *Hades* is rendered "grave." Victory over death. With respect to Jesus

the same is true in Acts 2:27,31. His soul will not be left in the realm of the dead (*Hades*), but will come forth victor over it in His resurrection. Thus, in Revelation 1:18, Christ has "the keys of the grave (realm of the dead, *Hades*) and death." In Revelation 6:8 "the realm of the dead" (*Hades*) comes, after "Death" to claim its victims.

Revelation 20:13 speaks of "death" and "the grave or realm of the dead" (*Hades*) giving up the dead for the judgment. In 20:14 "death and the realm of the dead" (*Hades*) shall be cast into the "lake of fire" or *Gehenna*.

Luke 16:23 pictures the rich man in *Hades* or the realm of the dead. Both Lazarus and the rich man "died" or entered into the realm of the dead. But there is a difference. Lazarus is in "Abraham's bosom," a Jewish symbol of heaven. The rich man is "in torments." This is a picture of *Gehenna*, the place of punishment. But in *Hades* the rich man can commune with Abraham, although he and Lazarus are "afar off" with a "great gulf fixed" between them. It would appear that both entered into the realm of the dead or *Hades* with no thought in the world with respect to their condition otherwise. But after physical death Lazarus enjoys the bliss of heaven, while the rich man suffers the torments of *Gehenna* or hell, in the sense of punishment.

We may understand this to mean that immediately upon death one enters heaven or hell in the sense of punishment. In the strictly Christian sense, Lazarus went to be with the Lord, the rich man to eternal punishment. However, we derive this not from the word *Hades* itself, but from the conditions described for each after he "died."





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**2. Information:** Participation follows information. The *Arkansas Baptist Newsmagazine* is the only publication presenting the full Baptist program of Arkansas, including Missions, Christian Education and Benevolences.

**3. Enlistment:** The value of the *Arkansas Baptist Newsmagazine* as an enlistment agency cannot be over-emphasized. No church can interest its membership in the support of a program of work which they know nothing about and in which they have no interest.

**4. Inspiration:** Almost every week one or more inspirational articles appear in the Baptist paper. Our woman’s page is of real help to both young and old of the fairer sex. Poems, devotions and scriptures are helpful in meeting life’s day-by-day problems.

**5. Communication:** It has been said that “there is no such thing as enlisting the uninformed in worthwhile Christian service.” There must be a dependable means of communication to all church families and the *Arkansas Baptist Newsmagazine* provides this valuable link each week.

**6. Unity:** The *Arkansas Baptist Newsmagazine* develops and helps to maintain a spirit of togetherness among its readers. This spirit has much to do with the progress that Arkansas Baptists have made through the years.

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The Budget Plan cost is low—only 14c per name per month. That is only \$3.50 a month for 25 families; \$7.00 a month for 50 families; and only \$14.00 a month for 100 families. For further information write:

**ARKANSAS BAPTIST NEWSMAGAZINE**  
401 West Capitol Ave.  
Little Rock, Arkansas



## Departments

### Religious Education

#### Will this help?

THE MAIN objective of the "Pilot Project" is to help train associational leaders of Sunday School, Training



MR. ELLIFF

Union, Brotherhood and Church Music so that they will be capable of better associational leadership. A good illustration of how this could work is to imagine the experience of an ordinary dedicated Christian, who holds an associational leadership position and wants to serve.

Let's imagine that this person has average leadership ability. However, he does lack knowledge of what he is to do, how he is to work, and the resultant enthusiasm which comes from such knowledge. Without these last qualifications he is not prepared to serve.

Let's imagine that such a leader has the counsel and direction of a person who knows what should be done and how to do it. Let's imagine that this counsel is available on a personal as well as a group basis, and is available twelve months in the year.

If such a relationship can be sustained for a few years, it is conceivable that this person will become a real leader. His associational conferences will be well attended because those attending receive valuable help with their work.

Thus we have the genius of the "Pilot Project." Careful, prayerful selection of associational leaders plus individual and group training, will surely result in better associational meetings. Since most of our churches still cannot afford paid educational leaders, they still must depend largely on the associational meetings for inspiration and help. We hope this plan will truly help.

—J. T. Elliff, Director

## NON-DRINKERS SAVE MONEY.....!

New health and accident plan now issued to Non-Drinkers ONLY. Low rates. One month FREE protection each year.

Pays cash at the rate of \$100.00 per week directly to you every day you are in hospital... pays as much as \$5,000.00 for each person during any year. One policy pays for sickness, accidents, cancer, dread disease, etc., for individual or whole family. No medical examination necessary.

OLD LINE LEGAL RESERVE INSURANCE COMPANY.

... No agent will call on you. Free information, no obligation. Handled entirely by mail. Tear out this ad right now.

... Send your name, address and year of birth to: Central Security Life Insurance Co., Dept. A-108, 1418 West Rosedale, Fort Worth 4, Texas.

Page Eighteen

### Training Union

## Tournament representatives to Ridgecrest

MISS DOTTIE Eubanks, member of Immanuel Church, Ft. Smith, won second place in the Intermediate Sword Drill at the State Youth Convention and will represent Arkansas at the Southern Baptist Youth Assembly at Ridgecrest, July 5-11.



MISS EUBANKS  
18 year young people and will represent Arkansas in the Southern Baptist Speakers' Tournament at Ridgecrest, July 5-11.

The sword drill materials will be found in the Intermediate Union quarterlies from July 1-March 31. The Intermediate



MISS SONNEMAN  
The Junior Memory-Sword Drill ma-

terials are from April 1-March 31 of each year and the Junior Memory-Sword Drill tract is now available. The Speakers' Tournament tract is also available for the 1963 tournament.

#### FIRST HONOR CHURCH

Prairie Grove of Dardanelle-Russellville Association has been the first church to become an Honor Church, having completed the work necessary to receive the five seals on the Honor Church Diploma. Gaines Armstrong is pastor and Lee R. Baker is Training Union director.—Ralph W. Davis, Secretary



## VACATION AND CAMP TIME

### ARKANSAS BAPTIST HOME FOR CHILDREN

Monticello, Arkansas

WOULD YOU LIKE to have a part in helping one of our children go to a Camp or the Assembly? Cost \$15.00 to \$17.50 each.

WOULD YOU LIKE to have one or more of our children in your home for vacation the first half of August? You may get them July 29, 30 or 31 and bring them back August 16 to 19. Relatives and sponsors are given preference; others when approved by their pastor.

EMpire 7-3241 or

EMpire 7-5288

H. C. Seefeldt,

Superintendent

ARKANSAS BAPTIST



## New year already

**MOST CHURCHES** are now thinking in terms of a new church year. It is time to do so.

If it has not already been done, the church should elect a general nominating committee. (See page 9 of the June issue of *The Builder*.) This committee should start to work immediately. A general Sunday School superintendent is agreed upon and suggested for nomination by the committee. Other organizational leaders are suggested also.



**MR. HATFIELD** are suggested also.

Next, the general superintendent becomes a member of the nominating committee and helps make suggestions and nominations for the departmental superintendents and other general officers. Possibilities for enlargement should be considered. New classes and departments should be planned for. Departments not needing space on Sunday should be considered. They are: Cradle Roll, Young People Away, and Extension Departments.

The committee then makes suggestions for departmental officers and the teachers and other workers. In this procedure counsel is sought with the departmental superintendents (elect).

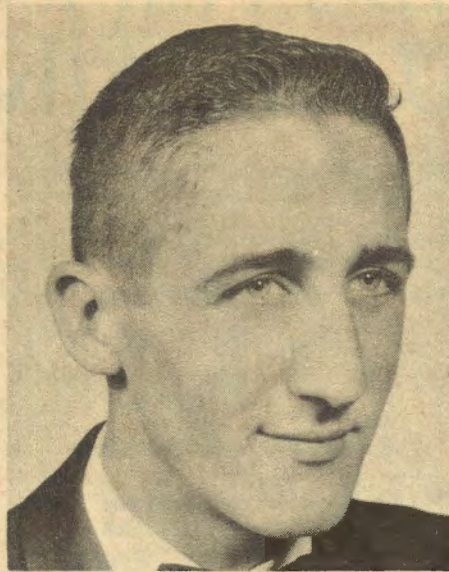
By the church business meeting in August a complete list of nominations for all church-elected officers and teachers should be made.

The officers and teachers of the Sunday School for the new year should make detailed plans for a full program of study and enlargement during Preparation Week. (See pages 5, 6, and 7 of the July *Builder*.)

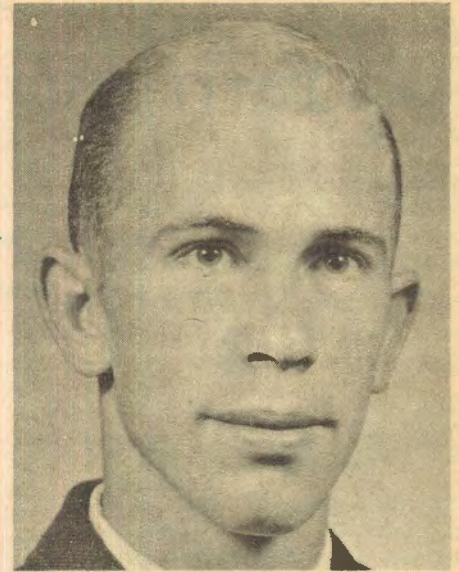
Promotion preparation is important too. Many churches are now providing for promotion on a new schedule. The last Sunday of September the departments and classes meet in regular places as usual. During the opening assembly recognition of promotion is briefly made. Then classes meet for study of the lessons as usual. Pupils do not change classes or departments on this day.

On the first Sunday of October each person goes directly to his new department and class. Prior to the first Sunday in October, teachers should visit every pupil, deliver new literature and inform the pupil as to his new meeting place.

May I suggest you refer to the June issue of the *Sunday School Bulletin For Associational Sunday School Workers* for further information on promotion day. Also check *The Builder* for pertinent promotion day suggestions.—Lawson Hatfield, Secretary



**BILLY WALKER, JR.**



**GERALD COUND**

**GERALD COUND**, son of Mrs. H. E. Stuart of Grannis, is presently serving as Baptist Student Union president at Arkansas State Teachers College. Gerald is a senior physical education major.

President of the Baptist Student Union at Southern Baptist College is Billy Walker, Jr. Billy is the son of Rev. and Mrs. Billy Walker of Walnut Ridge and is a sophomore pre-law major.—Tom J. Logue, Director



**I'VE FOUND THE WAY  
TO INSURE THE FUTURE  
OF THE CAUSES I LOVE**

- Many men and women have found in their State Baptist Foundation the solution to the problem of properly safeguarding the future security of hospitals, orphanages, colleges, missions, and other causes they hold dear.

## YOU SHOULD INVESTIGATE!

Arkansas Baptist Foundation  
403 West Capitol Avenue  
Little Rock, Arkansas

I would like to know more about our State Baptist Foundation.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

S-3

**IT COSTS  
NOTHING  
TO OBTAIN  
THE FACTS**

**MAIL  
TODAY**



# ABC Plan for Training Union Advancement

This new plan for your local Training Union advancement utilizes the regular meetings of the Training Union to plan for enlargement and improvement. It calls for work to be done by leaders during July, August, and September. The July issue of the *Training Union Magazine* gives detailed information on the A B C Plan.

## A

### ANALYZE - JULY

Analyze your Training Union: organization, program and leadership needs for the new year.

1. Make a survey of your Training Union.
2. Study the results of the survey.
3. Make a survey of talent for places of leadership.
4. Make an evaluation of your Training Union and its work.
5. Analyze the planning program and visitation program of the Training Union.
6. Analyze the rooms, equipment, and material used and needed in the Training Union.
7. Analyze the needs for and use of literature.

The entire July issue of the *Training Union Magazine* is devoted to leadership and will carry the following helps:

1. "How to Make an Enlargement Survey of Your Training Union."
2. Enlargement Survey Sheet
3. Survey forms and cards needed which may be ordered from the Baptist Book Store
4. Enrolment and Leadership Needed for Unions and Departments
5. Evaluation of Training Union Work

YOUR ARKANSAS TRAINING UNION DEPARTMENT HAS THESE MATERIALS, WITH THE EXCEPTION OF NO. 3, WHICH YOU MAY SECURE FREE OF CHARGE BY WRITING TO US.

## B

### BEGIN - AUGUST

Begin work on enlarging the organization, enlisting the leadership, and improving the program in preparation for the new year.

1. Determine the new organization needed.
2. Explore possible ways of improving the program.
3. Enlist the leaders needed.
4. Determine rooms and equipment needed. Order the equipment.
5. Order literature and materials for the new year.
  - Literature
  - Manuals
  - Plan Books
  - Free Helps
  - Record Materials
  - Other books and supplies

#### For Associational Directors and Moderators

It has been suggested that the moderator appoint as associational nominating committee in the May Board Meeting. This committee will enlist next year's associational S. S. Supt., T. U. Dir., Ch. M. Dir., BH Pres. before the June Executive Board Meeting.

In June, the associational Executive Board could then approve the selection (not election) of the S. S. Supt., T. U. Dir., Ch. M. Dir. and BH Pres.

In July the associational nominees working with the associational nominating committee could select the full slate of officers for each department—S. S., Tr. U., Ch. M., and B H to present to the August Executive Board Meeting. All of these officers would then meet for the one-night Training-Planning Meetings, September 4-14. These officers could then be formally elected at the annual meeting of the association.

## C

### COMPLETE - SEPTEMBER

Complete the organization, enlistment of leadership, and plans for the program for the new year.

1. Complete enlisting the leaders needed (September 1-9).
2. Train the leaders. Provide and interpret materials. Conduct a study of leadership methods.
3. Complete plans for improvement of the program based on July evaluation.
4. Set up a calendar of activities for the new year.
5. Hold a planning meeting (may be a retreat or a two-evening "back-yard powwow") with all Training Union leadership early in September.
6. Conduct a "get acquainted" visitation of those who will be promoted to new departments on October 1, and of prospects.
7. Complete plans for Promotion Day.
8. Present the program of advancement to the church for approval, Wednesday night, September 12.
9. The pastor will lead in a special service launching the Training Union program for the new year on Sunday, September 16.
10. Secure officers and plan the work for October for all unions and departments (including new units to be started in October).



# Uncle Harry's friends

By G. R. VON KRONENBERGER

WHILE visiting Uncle Harry's farm one day, Daddy said to Joyce, "I like to come here. I always learn so much from Uncle Harry's friends."

"Who, Daddy?" Joyce wanted to know. "I didn't think you had met any of his friends yet."

"Oh, yes, quite a few of them," laughed Daddy. "So have you. I mean the animals and birds on the farm. Haven't you learned any lessons from them yet?"

"What kind of lessons?" asked Joyce. "I don't see how an animal can teach a person anything. People are so much smarter than animals."

"Well, let's go to the barn for a few minutes. I saw Ginger, Aunt Betty's cat, out there awhile ago. That's what made me think of the lessons."

Eagerly, Joyce followed Daddy to the barn. In the dim, cool hallway where the implements were kept they found Ginger. She sat huddled on her four paws, very still and quiet. She glanced at them for a moment. Then her gaze returned to the crack in the wall at which she had been staring.

"She may have been sitting just like that for a long while," said Daddy. "I can promise you that she won't leave until she gets what she's after."

"It's a mouse she's after," Joyce whispered.

Daddy nodded. "Yes, and what do you think of when you see her sitting there, waiting and waiting?"

Joyce looked at him questioningly and he smiled. "You think of patience, of course. Don't you see how much more certain we would be of getting the things we want, if only we would set ourselves to the task of securing them as Ginger is doing?"

As they left the barn, Joyce suddenly cried out in delight, "Oh, Daddy, listen. Such pretty singing!"

Daddy was listening. A bluebird was high in the big elm tree. How he was singing as he swayed on the branch!

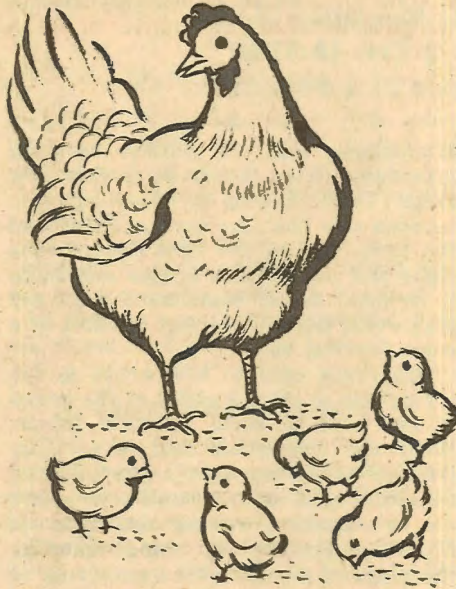
"Cheerfulness," Daddy exclaimed. "That's the message Mr. Bluebird has for us. He has his bad days, his cares, and his troubles, just like the rest of us, but does he grumble and complain?"

"He sings," laughed Joyce.

As they went back to the house, Joyce and Daddy stopped to see how the new chicks were getting along. How cute they were, tiny, fluffy fellows, cheeping at the feet of their mother.

"When a hen has sat on her eggs for three weeks," said Daddy, "she is always very hungry. She doesn't eat much while she is sitting, and she becomes thin. When the eggs finally hatch, it takes her awhile to catch up on her eating."

"But, Daddy," Joyce protested, "surely, Henny isn't hungry. She doesn't act like it. See, she gives every single thing



to the little chickens."

"Yes, I see. She always does. She goes hungry herself. Isn't that a lesson for

us in unselfishness?"

"I should say it is," Joyce replied. "When I find myself wanting to grab up everything for myself, I'm going to try to remember Henny."

Just as the two reached the house, Dusty, the big dog, came over to see them. Daddy went into the house for a minute and came back with a piece of meat. He held it up for the dog. Dusty gently took the meat and began eating it.

"Watch him when he gets through," Daddy said to Joyce. "See what lesson he has for us. It is one that I especially like."

When Dusty finished eating, he walked to Daddy's side, wagged his tail, looked up into Daddy's face, and gently licked one of his hands.

"Gratitude," exclaimed Joyce. "It's gratitude, Daddy. Plain as anything, he's saying, 'Thank you. I'm grateful for that nice piece of meat.'"

As she and Daddy drove to their own home that night, Joyce promised to try to remember all the lessons she had learned from Uncle Harry's friends.

(Sunday School Board Syndicate, all rights reserved)

## AN EVENING PRAYER

By ANNIE LAURIE VON TUNGELN  
We thank Thee for this happy day  
As we lie down to slumber,  
For useful work and pleasant play,  
Thy love gifts without number.

(Sunday School Board Syndicate, all rights reserved)

## God's Wondrous World

### Pressed flowers

By THELMA C. CARTER

GREAT masses of red, yellow, blue, and white flowers cover mountain slopes, plains, and deserts. They fill our flower gardens with rainbow colors. Then we find ourselves wanting to preserve some of the beauty.

Pressing flowers, leaves, and stems is an enjoyable hobby for many people. Collectors' books of pressed flowers are beautiful works of art and real treasures.

Strangely, people have collected and pressed flowers since ancient times. Early pioneer families carried pressed flowers in covered wagons from the eastern part of our country to the prairie states and on to the West. Often flowers were pressed in the big family Bibles.

One can imagine how happy children were who collected and pressed the wild roses, violets, bluebells, and daisies found along the pioneer trails from the East to the West. A violet may have come from a snowy mountain pass. A brown-eyed Susan could be from the prairie.

Our pioneer ancestors must have re-

membered, "One thing will I seek after . . . to behold the beauty of the Lord" (Psalm 27:4).

Pressing flowers is a fascinating hobby. The important thing is to absorb the moisture from the flowers and leaves by pressing them between dry paper in a warm, dry place.

An old method, still in use, of pressing flowers and leaves consists of placing the flowers between papers. These are laid under a carpet or small rug until they are dry.

A better way is to place the plants between sheets of newspapers. Then place a flat board on top with a stone to weight them down.

You can buy a small plant press to take on vacation trips. Clamps and straps on papers help press flowers.

You can be proud of pressed flowers mounted in a picture frame. Pressed flowers under the glass on a tabletop are lovely. They will remind you of places you have visited and things you have seen.

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# The kingdom triumphant

By RUSSELL M. BARNES

Teacher, Adult Men's Class

Pulaski Heights Baptist Church, Little Rock

June 24, 1962

Larger Scripture Text: Revelation 21-22

Devotional Reading: 1 Cor. 15:51-58

Lesson Text: Revelation 21:1-8; 22-27

**GOLDEN TEXT:** *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. (Rev. 11:15)*

**T**HIS is the final lesson for this quarter on Letters of Faith, Counsel, and Courage. We have studied all the books of the New Testament from 1 Timothy to Revelation with the exception of Philemon and James. The heroic lives of the first-century Christians as recorded in these books will surely strengthen our hope and faith in the face of present-day unbelief and indifference. Their heroism in no way excelled that of the martyrs of our time who were serving in the Iron Curtain countries and other places. Our belief in the final triumph of our Lord will become increasingly sure as we study the Kingdom Triumphant, Her King, and Her Citizens, in Revelation 21 and 22.



MR. BARNES

## I. The kingdom triumphant

**"T**HEN I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy City, new Jerusalem, coming down out of heaven from God" (Rev 21:1-2).

"I go to prepare a place for you," said the Lord Jesus to his disciples shortly before his crucifixion, and John begins his description of that place in the verses given above. Does it mean a material place, such as the earth on which we live? If so, where is it?

Details as to the location and the kind of place the Lord is preparing are not given. Fifteen hundred miles by 1500 miles by 1500 miles is a big place. Does that not indicate that its size is not limited? Her streets are paved with the finest gold and her gates are made of the most precious pearls. John did his best to tell us what he saw. "And the sea was no more," said John, apparently

symbolizing that no stormy, harmful, mystifying thing would be in this new earth. There will be no scorching sun, no noon-tide heat, for the Lord God and the Lamb will be the light thereof. The gates will not be shut by day and there is no night there. What could John say that would describe perfect freedom in a more forceful way?

One needs only to look about in the springtime to catch a vision of the power of the Lord to make beautiful things. What has man made that is as symmetrical as the leaves of a tree? And as delightful as a verdant, well-kept lawn? As breathtaking as the multitude of flowering plants? As soul-stirring as the songs of the birds? As satisfying as broad, green acres dotted with fat animals? As wonderful as a little child?

Since the Lord has made all these things which we can see, we can let our imaginations run riot, like John, and still not envision the wonders of the Lord's new Kingdom. We can safely leave it in his hands, knowing that it will be a place of perfection; sufficient in size to accommodate every one who chooses to go there; provisioned with every good and desirable thing; shut off from all that mars or harms; prepared for the elect of the Lord; and safe from the power of evil and evil doers.

## II. The King

**"B**EHOLD, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them" (Rev 21:3).

When the Lord God, as he walked in the garden in the cool of the evening, called Adam and said, "Where are you?" he received this reply: "I heard the sound of thee in the garden, and I was afraid, because I was naked; and I hid myself" (Gen 3:10). Man has been a creature tainted by fear ever since that time. When God completed his creation, all things were perfect and man had no reason to be afraid. God and man could commune in a perfect fellowship, with love and obedience the only rules.

But what a difference when man disobeyed God and sin came. Driven from the garden, man's days were filled with toil and suffering and want and sickness

and oppression—an endless list of evils, even down to death and hell. What an awful array sin brought.

John says all this is changed. Jesus paid the penalty of man's disobedience when he died on Calvary's cross. The Lord God is again the King of an obedient people, with sin and the father of sin banished forever.

In the National Art Gallery in Washington hangs a beautiful painting, "The Return of the Prodigal," by Murillo. The artist pictures the scene when the young man reaches his father's house and preparations are underway for his welcome.

One servant holds a tray of new clothing and a royal robe, and shoes for his feet. Another shows the ring for his finger. Another servant is walking on the scene with his small son who is leading the fatted calf for the homecoming banquet. The young man's mother and other members of the household are there, also.

A little white dog is greeting the one who must have been his former favorite playmate. As my wife says, if you look close enough, you can see the dog's tail wag.

But the central and most prominent figure in the painting is the Father. With a beaming face and joy in his eyes, his strong arms give a welcoming embrace to the one who was lost, but now is found; dead, but now alive.

This, to me, is a wonderful description of the King of the Kingdom Triumphant, the new Jerusalem, the Holy City. It was the love of the Father that sent his son to rescue us from sin. It was the Father who made possible the preparation of mansions for us in his house. And we joyfully acknowledge the Kingship of the Father and the Son and the Holy Spirit.

## III. The citizens

**W**HO shall inhabit this glorious Kingdom which John has tried so hard to describe so that we could envision it? Let us look first at the list of those who shall not enter it.

"But as for the cowardly, the faithless, the polluted, as for murderers, fornicators, sorcerers, idolaters, and all liars, their lot shall be in the lake that burns with fire and brimstone, which is the second death" (Rev 21:8).

"But nothing unclean shall enter it, nor any one who practices abomination or falsehood" (Rev. 21:27).

"He who does not believe is condemned already, because he has not believed in the name of the only son of God" (John 3:18).

What manner of sin is not covered in this list. And is there any question about the final abiding place of all who practice these things?

The last part of Rev. 21:27 states in a few words just who shall be a citizen of God's new Kingdom:



"But only those who are written in the Lamb's book of life." And "Blessed are those who wash their robes, that they may have the right to the tree of life and that they may enter the City by the gates" (Rev 22:14); and "These are they who have come out of the great tribulation: they have washed their robes and made them white in the blood of the Lamb" (Rev 7:14); and "The Spirit and the Bride say, come. And let him who hears say, come. And let him who is thirsty come, let him who desires take the water of life without price" (Rev. 22:17).

According to these scriptures each one must choose for himself whether he will or will not be an inhabitant of the new Jerusalem. John declares that he saw the Holy City complete and perfect. He was also shown that the Father and his only son would rule and that nothing should harm anyone or anything there.

"Choose you this day whom you will serve" is the challenge and the factor that determines the destiny of men's souls. Will you accept the Father's call to believe in his only Son, the Lord Jesus Christ, and enter the Kingdom Triumphant prepared for all those who love his appearing?

## Attendance Report

June 10, 1962

Church	Sunday School	Training Union	Additions
Alma, Kibler	118	63	
Berryville, Freeman Heights	176	72	
Camden			
Cullendale	413	189	3
First	444	158	2
Crosssett, First	555	154	
El Dorado			
East Main	262	139	7
First	816	213	6
Northside Chapel	55	33	
Fayetteville, Providence	87	54	
Fisher, First	116	43	
Fordyce, First	373	134	1
Fort Smith			
First	1,163	280	5
Missions	413	147	
Grand Avenue	643	213	2
Mission	26		2
Kelley Heights	164	93	3
Temple	256	105	
Gravel Ridge, First	203	115	
Gurdon, Beech Street	173	85	
Harrison, Eagle Heights	215	93	
Heber Springs, First	194	87	1
Mission	36		
Huntsville, First	95	27	
Combs Mission	17		
Kingston Mission	15	23	
Jacksonville, First	692	243	6
Marshall Road	91	53	
Little Rock			
First	893	346	4
Berea Chapel	123	85	2
White Rock	33	13	
Immanuel	1,123	401	3
Forest Tower	18	17	
Kerr	23	11	
Rosedale	219	97	
Marked Tree, First	128	49	1
McGehee, First	427	192	3
Chapel	51	19	
Monticello, North Side	88	51	
North Little Rock			
Baring Cross	698	200	3
Camp Robinson	59	18	2
South Side Mission	35		
Levy	534	224	1
Smackover, First	225	88	
Mission	22	20	
Springdale, First	403	152	2
Tyrnza, First	164	46	
Van Buren, First	426	149	3
Oak Grove	174	64	
Second	42	24	

June 21, 1962

## A Smile or Two

### Modern decor

A JUNIOR executive complained to his wife of aches and pains. This went on for two weeks. One day he returned home feeling better.

"I found out what was wrong," he told his wife. "We got some ultramodern office furniture two weeks ago, and I just learned I've been sitting in a wastebasket."—Indianapolis Star

### He's not alone

LITTLE Willie was asked if he ever studied the Bible.

"Yes sir," he replied.

"Then of course you have read the parables?"

"Yes sir," said Willie.

"Good," said the teacher. "And will you tell me which parable you like best?"

"I like the one where everybody loafs and fishes."—Brotherhood Journal

### Cherchez la femme

THE kindergarten children were working diligently on an assignment; they were each to draw a picture of an astronaut's orbits around the world.

The first girl to finish brought her picture up to the teacher for an appraisal.

"Lovely, lovely," the teacher said, "but who is this lady down in the corner?"

"Oh, I thought you'd know," said the little girl. "That's Kate Canaveral."—Catholic Digest

### She's ready

THE story is told of a preacher who went to the mountains to preach and upon arriving struck up a conversation with the first old man he met.

"Brother, are you lost?" he asked.

"Well, I reckon not," replied the mountaineer. "I been here nigh on to 30 years and know every cow path in these here hills."

"You don't understand," said the preacher. "I mean are you ready for the Judgment day?"

"When's it a comin'?" asked the mountaineer.

"Well," said the preacher, "it might come today or it might be tomorrow."

"For goodness sakes, don't tell my old woman," cautioned the mountaineer. "She'd want to go both days!"—Lion, Lions International

### Must be from Russia

A COUPLE of pre-schoolers figure in this lesson in semantics overheard by an adult neighbor:

"Okay, you can come along if you'll co-operate," said the five-year-old to his younger friend. "And co-operate means you have to do what I say."—UMW Journal

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<b>T</b>	Texas, progress in (letter)—6-21 p5 Training Union advancement—6-21 p20
<b>W</b>	World news—6-21 p24 Key to listings: (CMH) Courtship, Marriage and the Home; (E) Editorial; (PS) Personally Speaking; (SS) Sunday School lesson.

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# Chicago gives Graham warm welcome

CHICAGO (EP)—Mammoth McCormick Place on the lakefront near Soldier Field suddenly became a huge temple of worship on Memorial Day as a near-capacity crowd of 33,500 gathered for the opening thrust of the 19-day Billy Graham Greater Chicago Crusade. The great choir of 3,500 voices spilled onto the main floor. The evangelist's earlier fears of an indifferent reception in the Windy City quickly disappeared.

Actually, the opening night attendance had set a Crusade record for an initial meeting. At the invitation, the 532 persons responding included entire families, many in tears and tightly clasping hands for the long walk to the front of the platform. Usually-blase press representatives gave extensive coverage to the Crusade. On the second night, the evangelist referred to the newspaper treatment of the opening meeting as the biggest and most sympathetic of any Crusade he has held in this country.

Hardened Chicagoans, accustomed to token coverage of most religious gatherings, could not conceal their amazement. In *Chicago's American*, Special Editor Wesley Hartzell began a 10-part series on "The Life Story of Billy Graham," front-paged along with photographs and other Crusade stories. The *Tribune* perhaps outdid them all, with ace reporters Clay Gowran and Louise Hutchinson joining religion editor Richard Philbrick in tremendous full-page coverage, including ten photographs.

The *Sun-Times*, in addition to its excellent and comprehensive coverage by Dolores McCahill, published a front-page, three-column, full color photograph of the evangelist on May 31, following the Crusade's opening. The *Daily News* carried front-page stories by religion writer Dave Meade, plus many Crusade photographs.

Editorially, without exception, the four papers welcomed Graham to the city and wished him well. "Billy Graham has raised great tides of religious thought in most parts of the world," the *American* said. "We wish him success here." The *Daily-News* concluded its editorial with this comment: "A Crusade in Australia in 1959 began with open hostility, and ended with 3¼ million people attending a three-month series of meetings and 140,000 'decisions for Christ.' We wish him equal success in Chicago." The *Tribune* declared: "Billy Graham knows as well as anyone else that Chicago has its resident witnesses to the faith that is in him. But he comes to Chicago with a justified confidence in the validity of his unusual gift in evangelism. We welcome the exercise of this gift in our city."

## Dan Gilbert slain

UPLAND, Calif. (EP)—Headlines in Los Angeles area newspapers blazoned the story: "Radio Evangelist Slain."

Dr. Dan Gilbert, widely known radio and prison evangelist, was dead at 47—shot to death in a motel here. Police booked Bob Marrs, 42, of Pomona, Calif., a truck line operator, on suspicion of murder. They said Marrs' wife once worked for Gilbert.

Both Gilbert and Marrs were being sued for divorce on grounds of cruelty. In a divorce complaint filed February 7, Gilbert's wife, Ehla Joe, contended the evangelist "abused, struck and cursed her on several occasions." She also charged that he had "kicked and choked" her.

## Honor for Col. Glenn

ARLINGTON, Va. (EP) — Lt. Col. John H. Glenn, Jr., America's first astronaut, has received the first annual Church Layman award presented by the Arlington division of the Council of Churches of the National Capital Area.

A similar award, for Church Laywoman, was given to Mrs. Orville Kuenn, church editor of the *Northern Virginia Sun*.

The new citations are based on the recipients' (1) relationship to their own home churches; (2) interest in the ecumenical movement and (3) contribution to the life of the community.

Col. Glenn is an active member of Little Falls Presbyterian church, Arlington.

## Special Christmas stamp

CHICAGO, Ill. (EP)—Addressing stamp collectors from throughout the nation at the Combined Philatelic Exposition of Chicagoland—the COMPEX Exhibition—Postmaster General J. Edward Day announced here that a special postage stamp will be issued this year which will be "especially appropriate for Christmas cards."

Delegates to the conclave, which attracted thousands of stamp collectors, were told by the Postmaster General that he has been receiving nearly 1,000 letters a year asking for a Christmas stamp.

He did not disclose what the design will be, but said that the proposal was approved by the Citizens' Stamp Advisory Committee at its meeting in Washington, D.C.

Dr. Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State (POAU) labeled as "bad news" the announcement the Post Office Department will break tradition and issue a Christmas-theme stamp this year.

Said Dr. Archer: "The suggestion that the Postmaster General may forsake the longstanding American tradition and issue postage stamps with religious themes is bad news. We have long held that religious enterprise does not need government promotion, and would do better without it."

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